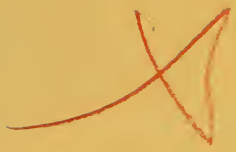

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THE

MODEL TOWN;

OR,

THE RIGHT AND PROGRESSIVE ORGANIZATION OF INDUSTRY FOR THE PRODUCTION OF MATERIAL AND MORAL WEALTH.

By BETA.

"Doth not even nature itself teach you."
1 Cor. xi. 14

"God made the country, Man made the town."

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PREFACE.

In writing on the great and absorbing subject of the organization of all kinds of industry, for the production of material and moral wealth, we wish it understood that we do not consider ourself as a discoverer of new laws or principles, but we wish to urge the organization and carrying out of what has already, in a fragmentary manner, and in different ways, been made known and applied: That individuals, families, and communities may live in comfort, refinement, and in a permanent temporal and moral prosperity, in their own town, among their own kindred, rather than be obliged to emigrate separately to manufacturing towns and cities, in order to enjoy the rights to live and labor; and also to gain the artistic, scientific, and religious advantages that are found in such large places, where capital is

concentrated and labor in more demand, and where greater enterprises are undertaken and more successfully prosecuted to enrich the few, while so many only just obtain the bare necessaries and comforts of life, in a very precarious manner. We wish, therefore, to point out the beautiful stones, timbers, and fancy woods which can be used, to make the families and homes more adapted to the advanced state of the age and of the common mind of a free and enterprising people — those who not only seek their own, but also the general good. We therefore send this volume on its mission to arouse and unite the moral, the intelligent, the Christian men and women of industry and toil to organize model towns, where all can peaceably dwell, and labor harmoniously and prosperously in seeking the good of humanity, to the glory of God, and Jesus, the Saviour and model of man.

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CHAPTER I.

INTRODUCTION.

THERE are things in nature, as well as revelation, which it is very necessary that people should understand, that they may prosper in the highest degree. And for this object we wish to present some of the lights of the past and present, to lead and guide in the best and most efficient way to organize industry, one of the greatest of human interests; that it may be organized according to the nature of things, so as to conduce to the highest temporal and moral well-being of man.

In opening the book of nature, if we will study its pages, we shall find variety and diversity of parts, and yet perfect harmony, making one grand whole; as from the smallest particle of matter to a perfect system, in the animal, mineral, and vegetable world. In the raising of a perfect animal, there must be an adaptation of means for its health, strength, and growth. For the production of minerals, there

must be the combination of the particles of which they are composed. And for the growth of vegetables, there must be a right preparation of earth, air, and water, to develop their natures. And those persons who raise any animal or vegetable in a systematic or scientific manner, will produce the best, and in the greatest abundance. Thus it is in the world; there are systems of philosophy, morals, and politics which, when practiced according to nature and revelation, have conduced to the highest well-being of man, in the circumstances in which he is placed.

But in the different departments of industry, as agriculture, manufactures, and commerce, there has been but a partial development and application for the best good of families and individuals; because each of these departments is clashing with the others, and only indirectly advancing the public interest. For instance, commerce, as now prosecuted, is a heavy tax on the producer and consumer, and is the master of both, rather than their servant; as the lawful operation of commerce is to carry the productions of a country or town from the producer to the consumer, and not merely to trade and speculate upon them, as is now so lamentably the case.

In industry, there has been in the progress of society, according to intelligence and religion, but a partial organization from the savage to the civilized state. At first, men in the savage state rudely organized themselves for the purpose of hunting and fishing, and for collecting the avails of their industry, and protecting them from the depredations of others, which they could not do without some systematic organization. But as men became more enlightened and civilized, they organized their industry for the purpose of carrying on public improvements and all good industrial enterprises, such as building roads, churches, schoolhouses, towns, cities, railroads, manufactories, and so on. And by these, they increase their wealth, prosperity, and power. How strikingly is this the case in the organizations of our manufacturing cities of Lowell and Lawrence, Mass. And is it any wonder that our young men and women leave the country for these and other cities where capital, labor, and skill are concentrated, and many social, material, mental, and religious advantages are obtained in greater abundance than on the separate farm and shop in the country? As far as these, in a great measure separated and isolated organiza-

tions of industry, have succeeded, great results have been obtained, although partial and antagonistic often to the highest well-being of society, families, and individuals.

The present commercial, financial, and industrial organizations, as seen by the advanced public intelligence, are continually coming in contact with natural laws of society and the best interests of all.

In commerce, as now prosecuted, trader is vying and clashing with trader to see who can sell the most and obtain the largest profit. Now the natural desire of gain, which is common to man, we do not wish to repress, but guide it into a better and more useful channel, to benefit not one, but all the families in the community in the highest degree. The exchange of productions which a town produces can be more profitably done by it than by single individuals and families; and thus save the competition which commerce as now pursued increases, rather than promote exchanges, the natural business of lawful commerce. So in the financial world, banker and money-lender is vying with banker and money-lender, to see who can loan the most credit, and make the most in shaving notes. In other industrial

departments, farmers, mechanics, and laborers, each in their sphere, are working to produce the most, and underbid and undersell each other in the natural price of their labor, by going to market with it often when it is overstocked. By the natural price of labor we mean that price which is necessary for the laborer or producer to live and prosper, so that he shall be able to sustain himself and family with the greatest comfort, and to educate himself and family physically, mentally, and morally in the highest degree. This should be the great aim of town governments and organizations, and not as at present to see how little expense can be given to promote the most important objects of society. But now, if the price of labor is below its natural value, the laborer becomes discouraged, wretched, and degraded, and the wealth of the whole country decreased. These effects must and will follow with the present antagonistic, partial, and disorganized state of industry, and until a complete and harmonious system be introduced.

CHAPTER II.

THE MODEL TOWN.

We wish, then, to introduce our readers and the industrious public to a system for the right organization of industry, by which material and spiritual wealth and prosperity may be made to flow, as far as possible, to each and every member of the community; or the right organization of labor for the production of material "wealth" especially — which is "the rich man's strong city," says the highest authority, — and for the well-being of every family and individual in town, according to the present discovered natural laws of society.

But that it may be fully understood, and for system's sake, we shall consider what we do *not* propose.

We do *not* propose to introduce a new system of religion, as we believe that true religion is so generally known among the different evangelical sects of Christendom, and its foundations as revealed in the Bible so understood in this re-

ligious age, that the zeal of the different religious organizations, as they have the material resources and the blessing of Heaven, may advance it in their own way and manner, as their reason and common understanding may direct.

We leave, then, religion, spiritual religion, to the different sects, that each town may adopt its own religious order; making religion, the great work of man on earth, to be first and foremost in the great interests of the town, with education to assist all to understand what is for the temporal and spiritual good of the whole. The carrying out of a model town to its most complete success includes natural and revealed religion. Natural religion is obeying the laws of nature, as we understand them. Revealed or spiritual religion is the *will*, choosing the Bible as the guide of man, and harmonizing it with the moral law as comprehended in the commands of "love thy God," and "love thy neighbor as thyself."

It is not a system of mental or moral philosophy of any kind, except that of reason and common sense, which we advocate.

Nor is it a system of community of property, as the Shakers practice. For "we hold that

community of property is a violation of one of man's primary rights," and the grave of individual liberty. But be it understood, that the natural right of property is guaranteed, as in all civilized states and communities, and more securely held, and more fully enjoyed, than is now understood or obtained, as the right of property is founded in the constitution of man and the nature of society.

The model town we propose is a coöperation of all the families and individuals of a community in a social and industrial system, the laws of which may be found in man's relations to society, and in the nature of things, and made known by eminent men and philosophers who lived in the past and also in the present, who were and now are well versed in the material interests of man; a coöperation of a town in agriculture, manufacture, and commerce, to harmonize with each other, without the present individual and family conflicts to gain wealth at the expense, comfort, and happiness of others; a community to practice the science of wealth by which the productions of nature and art, which are for the highest comfort and happiness of man, may be obtained in abundance, and equally and justly distrib-

uted and regulated by the natural laws of supply and demand and of wages, as taught by the philosophers of wealth, or political economists; an incorporated coöperative town by which all may increase their wealth, prosperity, and power in harmony with the natural laws of society. For it is perfectly clear that by the present separate system of farming, an immense amount of labor and means are wasted and lost in the country, which is fully confirmed in the "Country Gentleman," which says (and we have observed the fact in our travels in Vermont as well as New Hampshire): "A yoke of oxen and two horses form the average animal working-force on a New Hampshire farm. These oxen and the horses have to be supported all the year, and seldom work half of the time; for while just at planting time, and in hay-harvest, both teams are necessary, even then a deal of standing in the stable and idleness takes place, for when the men are mowing with the scythe, when they are hoeing corn or potatoes, and while doing all other jobs which require naught but manual labor, these cattle eat on, but earn nothing. A deal of labor is thus lost for oxen and horses which are often past six years old, and instead of increasing in value, are every

year decreasing. Now this is where a man on a small farm is at a disadvantage; for more than half the labor of these teams is lost, and the cost of keeping them is so much taken from the profit of his farming. It is probable that they eat in winter for weeks together without earning one cent; custom gives them better feed than young stock which is being raised; in fact, the support of such an over-ponderance of working animals is a complete incubus to the successful career of the farmer. Look at this plot system in the State mentioned; see the little patches which are cultivated; note the labor lost in such frequent turnings; and again watch the practice of one man to hold the plow and another to drive the oxen, and when the cultivator is used between the corn or potatoes, with one man to ride the horse and another to guide the implement, and who can deny that labor is lost; and who can wonder that with early rising, late retiring, economy in housekeeping, severe industry, and self-denial unexampled in any other part of the world, the best-meaning and kindest-hearted yeomanry fail to do more than get a living, and gradually lessen the fertility of the soil — the land over-cropped, mankind overwrought, and the results swal-

lowed up in labor lost." What a melancholy picture of the present disorganized separate state of agriculture everywhere in our land, especially in the older States of New England; where there is a good foundation for successful farming, if this amount of organized labor, capital, and skill were applied by a model town system.

But to be more definite and practical. It is proposed to organize capital, labor, and skill in a town or community of two hundred families or more — according to the number of families who choose to unite in the enterprise, — or one thousand persons or more : —

1st. To agree to form themselves as a Christian community, rich and poor, learned and unlearned, as a coöperative town, with such personal and real property as capital, to be the fixed general fund of the town, as each one thinks best to invest in such a township.

2d. Each person to have a certificate of the value he or she has invested to form or organize the town.

3d. Each share to be secured by mortgage on the general property of the town.

4th. Each person, whether he has contributed or not, if found worthy, and chosen by the

town, to be invited to assist in the enterprise, by means of his or her industry and skill.

5th. Women and children to have the same rights as men, in proportion to their ability to labor.

6th. The profits, after the general expenses have been paid for the common good of the town, to be annually divided among those who have labored, according to their usefulness, after paying the interest on the shares or certificates first invested in the general capital.

Thus each will be paid according to his just claim; and all — men, women, and children — receive a compensation for all that is done by their industry to promote the general good of the town as well as their own individual welfare.

We can hence see that this organization is not a giving up of our property, but combining it with others, making it more secure, safe, and successful by its united power than one or a few families or individuals can make it. For the greater part of it is thus made to increase by loaning it to companies, corporations, and towns; and by bonds and mortgages it is made secure. And in a town where it is invested, it will be more secure, as the individual and

family reside in the place, and see that the combined wisdom of the town is using the capital for the best interest of the place, as well as the welfare of all who reside in it.

The advantage of this reform can be clearly seen in uniting all the interests of the town or community, which are now so disunited and scattering. And by the distribution of the different parts of labor, and dividing of wages and profits, each will understand that his wealth will increase or diminish as he takes or does not take a part in the general and particular industry of the place; since "the hand of the diligent maketh rich," while the idle will come to want many of the good things of the town. So that a person cannot labor for himself without laboring for the good of all; and the fortune of the one can no longer be, as is now so lamentably the case, the misfortune of the other; nor will the rising of one family be the depression or utter ruin of another.

This is the arrangement for investing and dividing the wages and profits. Land is then purchased for the town, to the amount of say five thousand acres — for a smaller town less would be needed; this would depend on its fertility and location.

The land generally will be laid out in fields, parks, gardens, orchards, meadows, and woodlands, to be cultivated as if it were the farm of one corporation, with the combined wisdom of the multitude of counselors which will bring safety; all of the town being interested in choosing such as will advance its welfare in the most economical and scientific manner. There would be need of but few fences: one around the boundary of the town, and a few in the interior. Here would be an immense saving in fences, walls, and repairs, and much trouble in going to law with neighbors about adjacent lands and fences; and vexation and sermonizing respecting poor neighbors' cattle throwing down fences, or hogs getting into gardens, or dogs among the sheep, as the town will not be so poor, or so overlook interest and decency, as not to keep them in their proper places.

And instead of two hundred little farms cut up into all manner of shapes, there would be regularity, order, and system of arrangement, adding beauty to the town and a variety and delightful prospect to the landscape. "If we compare," says a late celebrated advocate of coöperating industry, "the cultivation of the

domain, overseen like a single farm, with the same extent of country cut up into little farms, and subject to the caprice or fancy of these hundred families, the parallel will be found most striking: here one family makes a meadow of a sloping piece of land, which nature intended for the vine; there another sows wheat where grass should grow; a third, to avoid buying grain, clears a hill, which rains strip of its soil the following year; while a fourth and fifth misapply and abuse the soil in some other way. These hundred families lose their time and money in barricading themselves against their neighbors, and in lawsuits about boundary lines and petty trespasses; they all avoid works of general usefulness, which might be of advantage to detested neighbors, and individual interest is everywhere brought in conflict with the public good."

We will now present a description of the buildings of the model town, which is to be so great a benefit to the families of men who wish to live according to the advanced state of science and the higher benevolent spirit of the age. It must be admitted by every intelligent observer, that the former structures for houses in most old settled places, in comparison with

the scientific architectural improvements and arrangements of the present day, are irregular, incommodious, low, dark, dreary, and unhealthy; and that by the united effort of a town in its wisdom, it would direct in the selection of the best plans — and the best architects to draw the plans — of construction fitted to the present advanced state of building houses and other edifices.

Each family will need a model house or cottage built, or one block of houses for a number of families, each family to have apartments separate from others, so as not to disturb or interfere with its own social and family arrangements; the house or cottage constructed in such a manner that each shall have its garden and smaller fruit-lot combined, that each family may cultivate for its own use, and to dispose of as they please, under the general supervision of the town. Conveniences for cooking and washing of its own, if it wishes to perform this labor; but as society generally tends to unity in our industrial and social relations, most individuals and families will prefer to have their work of this kind done in the general cook or wash room with its improved machinery, at less expense and labor. And most people will desire to live with their brothers and sisters of humanity, in

a large united hotel, or block of houses, where the rooms and apartments are well lighted and warmed, and separated for families and individuals as their means, circumstances, friendships, and relations require, rather than in a separate and selfish condition. We say selfish condition, in respect to the knowledge of a better state or a higher plane of benevolence to society, as may be seen in a model town, and as seen in the economy of living, convenience of building, and general comfort and pleasure of intelligent and benevolent society, and the pursuits which they adopt for the general welfare of the town. Now a large united edifice or block could be planned with the greatest regard to comfort, economy, health, and convenience, and greater advantages be secured, at much less expense than a number of ordinary, inconvenient, separate dwellings, as the calculation would show. It is true, as intelligence and benevolence advances, most families and individuals would adopt this plan, not only that they may so live, but enjoy the benefit of the highest social, intelligent, and refined society so near, and as they congregate in the public parlors and halls of the building. It is in vain to shut our eyes to the fact that indi-

viduals and families are, in our large towns, as they have the means, or for economy and rest, tending toward large boarding-houses, restaurants, and hotels; where at present proprietors lawfully make large fortunes at the expense of the many who patronize them; where the great object and the whole tendency is to make money, with the least possible regard to the public good, and where the public eye is seldom turned to them, in expectation of advancing its interest; but the object is only to advance in wealth the proprietors and their families.

Hence we see most of the population of the town would naturally gravitate towards the society of the edifice, where the many dwell in comfort and elegance in one of the houses, or suites of apartments of the edifice, as it may be called, although it partakes of the form of a block of houses, or tenement-houses, if you please, — not such as selfish landlords build and own, but suited to families and not "aimless" individuals. Families would of course have the preference in the community, as these are the natural societies of man, and one of the foundations of social order and the prosperity of the town and state. But the rent of these houses and apartments would be so reasonable, and the

proprietorship so permanent, that there would not be the necessity of removal every little while, because a building is sold, or because labor cannot be had, and means to pay the rent obtained, as is so often the case in some of our manufacturing towns and villages. We knew of one house in such a village, in which there were four tenements for four families, and it was said that about every month there was a family moving out or in. What a state is this where poor families of mechanics remove once in three months or a year; what a driving from pillar to post is this state of things!

Each family in this edifice may have a house or rooms to suit their fancy, wants, or means. According to their means, as in all good society, those who are industrious and are willing to pay for a better house or apartment can do so, for this will encourage all to be industrious and advance higher and higher in apartments and in a more advanced house, as well as to advance in other social, intellectual, and moral relations. These apartments and houses may be just as separate from intrusion as a row of houses, or hotels, in our towns and cities. Generally, the people may prefer for economy and convenience to have their meals at a common table, or fam-

ily tables in a common dining-hall. Or those who desire it may order their repasts and eatables at their own house or apartments; meals to consist of whatever they may choose from the general bill of fare, as is now the case in some of our hotels and restaurants in cities and large towns.

The other buildings of the town will be built on a scale suited to the business and the pursuits of the place, — large and commodious workshops, with all the modern machinery necessary to carry on to completeness and success the different trades needed and chosen by the town. Not one or a few shops, into which a master or proprietor may see fit to crowd his poor workmen, so small, inconvenient, low and dirty that they and their families are degraded in their association with them; but large, healthy, and superior buildings, such as men of capital now build in our modern towns, and as much better as the public good is greater than an individual or company unconnected with the interest of the town can be.

These industrial establishments will be furnished with everything necessary and agreeable, which now separate proprietors could or would not erect for want of means, or taste, or

the conflict of self-interest. These would be at such convenient distances from the dwellings as to save time and to prevent disturbance by the noise of the different occupations. There would be the best of walks, covered or otherwise, around the whole edifice, leading to all parts of the town, by which to reach the shops, meetings, lectures, concerts, and to visit each other, which will add to the general comfort of social and industrial life in the place.

There will be a church built to accommodate the inhabitants. As true religion is one of the highest interests of man on earth, this will take a prominent place in the community. The church of each sect, as a town, will choose its own pastor and church officers, as each model town at its commencement will unite its families to support the general religion of the place, so that each town may have its own sect, and advance its own religious interests as a town. The religion of the town to be founded on the teachings of the Bible, as generally understood by Christian men of common intelligence of the New England stamp, or other religious sects, as the people may choose. They should be united as a town on religious matters, to economize in time, money, and labor, and

that each town as a town may have a Christian emulation to carry out and live the Christian life; that each may strive to make the most perfect Christian Eden of a town that on earth can be attained.

The schools will be graded, so as to fit children for the different pursuits of the town, or for colleges and seminaries of other model towns, or where higher institutions have been founded. The church and school to be the great pillars of society in the town, that by religion and education the people may be made harmonious, prosperous, and happy, as far as they possibly can be. A public hall will be built for lectures, concerts, and other town and society gatherings.

There will be council rooms, libraries, and an observatory and museum for the people of the town. And a savings bank in connection with a national bank, where the funds will be generally employed to advance the interests of the town and its inhabitants in the comforts and necessaries of life; and not merely for the interest of a few stockholders and money-lenders and speculators, as is now so often and lamentably the case. There will be a town exchange at the bank, where all money will

be redeemed, and foreign money exchanged, for the people of the town. All the labor-saving machinery of commerce will be introduced, in accordance with the laws of the State and nation, and as the advanced intelligence of the community require, or the highest science of the social system teaches, as explained and taught by the highest authority and the best of its practical teachers and professors. The best granaries, store-houses, and other buildings will be erected to advance the interest and prosperity of the town.

Groceries, dry-goods, and all articles needed, which are not produced in the town, will be bought at wholesale, and in large quantities, and sold at cost to the citizens or inhabitants, thus saving a great amount of money and labor now paid to the many merchants and traders and speculators who stand between, and take a profit of those who produce and those who consume. So that a union store, or rather a town store, will be formed, owned by the town, which will far exceed in usefulness and economy those "union stores," which have been — when honestly and intelligently conducted — of great saving to the people.

These union stores are organized by paying

in so much capital per share, say ten dollars for each share, and thus making a capital to buy the goods at wholesale; and then an agent is provided to sell to the shareholders, at a small advance on the cost, under the direction of unpaid directors, who oversee and make rules, in connection with the stockholders, for the management of the store. This is a very simple, direct, systematic, and successful way to save money, and obtain the most needed things for a community, in comparison with the now disorderly, uncertain, ignorant, loose, and reckless way of trading, which causes, under the present system of exchanging labor or its products, so many failures in mercantile business; for it is said that two thirds of the merchants and traders in Massachusetts fail in business, and some we have known to fail three or four times. If that is done "in a green tree" in "the model State," what shall be said of a dry? What losses, troubles, and distresses to families and individuals would be avoided, if every town should have its union commercial establishment, buying such goods as were wanted and useful, and not those things which are not necessary or useful but truly hurtful, which petty traders display to tempt the young

and old to purchase, to the loss of their health, labor, and money, but which the model town store can easily prevent or avoid.

Hence we see that the present commercial management is a heavy tax upon the productions of honest industry, creating a great host of traders, financiers, and speculators, when there would be no need of them; for the petty trading and overreaching in trade will be done away with in a model town, as all articles that are not produced within itself, will be bought, or exchanged with towns or commercial or manufacturing agents, at wholesale and at cost, and with a wise regard for the good of the people of the town. Rum, tobacco, and consequent ruin, as the experience and knowledge of the times teach, will not be introduced to the inhabitants; but temperance, prosperity, and happiness will come from their commercial transactions. Thus the true law of commerce, and also the law of production and consumption, or the natural law of supply and demand of man's physical wants, will be successfully carried out, which has been so much overlooked by the people, politicians, and statesmen. And for want of this direct trade, a great source of immense evils and wrong have come to man

in his present isolated individual social state. But a model town, by its combined wisdom and honesty, can remedy these evils by regulating the supply according to the demand, and thus harmonize the supplies of the town, and do away the petty traffic between individuals who by ignorance or dishonesty oppress each other in their trades, speculations, and frauds, and which are now so prevalent among individuals, families, and communities. The town would also produce or obtain articles for its own consumption of the best and most durable materials; it would make and buy to use, not merely to sell. In such a town no article would be produced which is degrading, vicious, or useless, for this would be transgressing one of the laws of the science of wealth, which is, that an article must be of use to be of any value to man. Now a model town can cease at any time, without serious loss or distress to the inhabitants, from the production of any article when it becomes useless, or its own or a foreign market becomes overstocked; as it can withdraw the labor and capital from one production and direct it to another, without throwing men and families into distress, bordering upon starvation, — which almost every class

of industry suffers, especially manufacturers, mechanics, and laborers, from the simple process of reducing wages or raising them, and thus attracting or discouraging labor from engaging in any department not required by the community. And hence distress will be avoided,—which no State or nation can so speedily or effectually accomplish, as it would come to a State or nation at different times; and owing to the slow and cumbersome legislation of these bodies, and the jealousy of sections and parties, they could not so quickly and harmoniously adapt themselves to measures of reform; for Jefferson has wisely said, "The beginnings of right political reforms are to be made in small districts." In this way this reform would have its beginning, and be applied in a town, without the distress which is brought on different classes by the sudden fall of articles, or excessive production for the market. So that the inhabitants are guaranteed a living in the town, if they will work. But not when they are sick, or without shops to work in, or tools to work with, or materials or lands to work upon, as these are the great wants of immense numbers of the poor and oppressed of all countries. In the town, tools, materials, shops, and land will be provided,

as the changes of employment, the good of the public, and the interest of the inhabitants of the town demands; and surely no person who has any desire for the public good can object to this, even if all should have the profits of their industry slightly curtailed or decreased, — which would seldom be the case, — if it would provide a great number of men, women, and children with work, and a comfortable and happy table, altar, house, and home, who would otherwise be thrown out of employment; and perhaps in their idleness would commit depredations on society; for "idleness not only clothes a person with rags," but an idle brain, either of old or young, is full of mischief.

And then in a money point of view, a great amount would be saved, and comfort and wealth obtained, which it is not easy to calculate, by the use of machinery in the different departments of industry, which a separate individual or family could not employ on account of want of means to obtain it.

Another important principle of this town will be, that all labor is to be made as attractive as possible. Each department will have its class or classes with a leader or professor, among the most skilled of the town, in each particular

department of industry, as is the case in our agricultural colleges. The professor or leader, a hero of industry and skill worthy of imitation, will be chosen (not because he has rich friends, or married a rich wife) by each department or by the general council of the town, and will keep a book of the names of each member of the class, and the time of his or her work, and its worth. If the member is not satisfied with the leader's valuation of his worth, he can appeal to the decision of the class with which he connects himself; if he dislikes the decision of the first class he can connect himself with another engaged in the same employment, which would in the same manner decide what he is worth for usefulness, in that department of industry. So that in the multitude of counselors there will be safety, and in time each person will know his worth in the busy hive of industry in the town. We know that the proud will not approve of this; but in this manner the humble will be exalted and the proud brought low. Laboring thus in classes will make it attractive, as our professors in agricultural colleges will testify; as persons naturally love society, and are attracted to those who are engaged in the same employment, and with those who have a common end and interest in view.

They may continue in the class so long as their own or the public interest requires it. And in leaving the class others will take their places when wanted to continue the work, so that no interruption of the daily production will be necessary. And when there is a change of members of the class, the fresh hands and new ardor imparted will make up for the loss, if any, to that department of employment. Then there will be conveyances, if necessary, to take members to distant parts of the town where their presence is required. Each person may know what labor he is to perform, and what class he is to be in, and the wages he expects to receive each day or hour he may labor, and this will make his daily industry attractive. In each class there will be a desire to do the work in the best possible manner, as better pay will be earned by those who excel, and thus love of gain, natural to all men, will be the means of advancing the whole interest of the town; while the members will be in the presence of a larger or smaller cloud of witnesses, and thus each will receive the plaudits of all, for doing his work nobly, manfully, and with success. The members will be sure of a most comfortable and excellent living, with good pay; with but a small probability of loss, if rightly con-

ducted, and as long as seed-time and harvest continue. For in the town will be spent most of the wages earned, and the town will continually be enriched by each member's industry. The different departments of work will be engaged in from choice and good wages; and not alone from hard necessity, or the fear of starvation or loss, which the many selfish task-masters impose to enrich themselves in the present state of disorganized labor.

It will not be monotonous, for there will be a variety of employments for all, at such reward as the individual worth and the common good require. These principles of attraction, founded in the nature of man and his condition, will make his labor agreeable, pleasant, and profitable.

Now this plan will make all industry a pleasure rather than a burdensome task, trouble, and pain. There is no curse in occupation, for by it persons are made happy, and without it of some kind they are miserable. All curse is on sin, and sin is a transgression of the moral law. From youth to old age, labor is made a pleasure in the town. While example, which is the highest moral influence a person can exert, will make all industry in its various departments attractive.

CHAPTER III.

EDUCATION.

In this great interest of mankind, the model town will see that all her inhabitants are thoroughly educated for the spheres they are naturally to occupy in the community and the world.

The present isolated, separate farms and dwellings at so great a distance from each other, greatly hinder the cause of education. Some children have to go miles from their dwellings to gain a common-school education, and that to a limited amount, and not what is desirable for the positions that nature intends them to occupy. Education and religion being the two great pillars for the support of all civilized and enlightened society, these will hold a prominent place in the minds and hearts of the inhabitants of the model town. Here their beauties shine forth with resplendent lustre, education being an important handmaid to religion, and true religion a generous supporter and patron of

education in the model town; and they will go hand in hand to train and educate, physically, mentally, and morally, model children for model men and women, as examples, and to assist in raising mankind from the debasements of oppression, ignorance, and sin, and to form other model towns and cities, which the future advanced state of man, and his united interests, his true benefit, and the good of all will require, as friends and brothers of the human race.

Now, what is especially needed in regard to the instruction of the people is, that education should be easily obtained, of the best kind, free as air to all, and complete in all its parts to the circumstances and position which children shall occupy when they become of age. It should embrace every child in town, and every faculty of every such child, in due relation and harmony to every other faculty of mind and body. Teachers should be provided in each department, fully instructed in what they teach, and lovers of the work; to labor in the particular department of science in which they wish to impart instruction, social, mental, and moral; and not as at present many do, teach merely "to get a living," or the pay to assist them to engage in other pursuits.

These objects and unity of effort are, however, quite unattainable under the system of towns divided into school districts having separate interests, where a large proportion of children have very small and some no educational provision made for them, or are unable, on account of the need of laboring for the bare necessaries of life, to avail themselves of such opportunities as are made, while in our large manufacturing towns and cities, every provision is made for the best schools and teachers. So that many a farmer's family leave their farms to dwell in town, in order to educate their children, and find congenial employments for their support. Now in a well-regulated model town this would be far otherwise; for while the parents are provided with abundant labor, with their children, they all in the highest degree have the means to become educated; as every child in town would be progressively taught from the earliest period to the latest moments of his life — educated by teachers and professors, each of whom would be abundantly competent in his particular department, and by means which would combine practical instruction in different branches of useful industry, with the highest development of scientific principles and results; and by different or-

ganizations in classes with their respective highly educated teachers, of both men and women, devoted from skill, love, and goodness, for the industrial and mental training of children. Thus the best ways of social, secular, and moral discipline and teaching would be promoted. So that practical examples of their own fellow citizens in industry, morals, and religion would ever be around them, to stimulate and encourage to the highest efficiency and prosperity of all.

The graded schools and seminaries of the town will thus fit the youth, if they desire, to enter the higher schools and colleges of learning in other places, and with sufficient means of their own or of their parents' earning to enter higher courses of study in colleges and universities of this and other lands; thence to return to bless the model towns which have trained them, and also to be leaders in other model towns in the same glorious work of industrial education and religion.

This town should have all the facilities to be derived from books, from museums, from collections of art, — which could so easily be provided by the town as it advanced, — and from experimental philosophy; which would be in-

creased in interest to all as the practical application could be seen and studied in the field and workshops, and with far more utility than in our present separated manual labor schools and agricultural colleges.

The very amusements of children and youth might be readily converted into means of instruction, and thus body and mind would be developed together, the vigorous and strong physical health contributing to the growth and vigor of the mind, and thus making model children, which are to be the fathers and mothers of the model men and women of the future. Surely, if there were no other advantage from such a town than that of a mere educational establishment like this, primary or complete, it would suffice to commend it to intelligent and moral men, lovers of humanity, and true Christian citizens; for the majority of the town must be made up of such with their families, in order to appreciate and be successful in this high, advanced, disinterested, social, and industrial reform.

We observe that by this united and systematic effort, children would be educated to become mental, moral, and physical giants, in comparison with the present puny, dwarfed, and partially

educated youth. Thus children will be completely trained in the way they should go, so that when they are old they will not depart from it. They will be more persuaded, influenced, and attracted in their mental, moral, and physical education, by the numbers and bright examples set before them of industry and goodness. While the rod may be necessary to be used, by parents and teachers, to train the stupid, ignorant, and obstinately vicious, yet as parents and teachers advance in education and religion, such discipline as the rod of violence will be seldom if ever used to bring wayward children into subjection to the rules of the family, the school, and the town. So congenial will be their teachers, studies, and employments, compulsion will be little needed. Nature and the Bible teach that this is the right plan to train and educate children. But we are not surprised that in the dark and unenlightened ages of violence, slavery, and war, pleasing and attractive influences should not be brought to bear on the tender and susceptible mind of childhood and youth.

The well-regulated model town promises very great advantages, then, in the education of children, but which now, for want of knowledge and means, and the separate condition of soci-

ety and of the community, prevent that thorough education so needed by the young from being accomplished; for unless there is a united, harmonious, and persevering effort in the community, there can be but a partial and incomplete reform in this as in all other respects. And then there are the children who live more or less distant from schools and churches, in towns that are unwilling or unable to progressively educate their youth, who corrupt the good manners of the rest, as is so lamentably the case in our public schools. Now the united wisdom of the town will soon create a public sentiment, or there will be such a sentiment, as to remedy this, with other evils of our present educational system. And who can show a more desirable, regular, complete, and scientific plan than this model town presents? And it will no doubt accomplish so desirable an object, when men and means are provided; for, put children in right circumstances and under right influences, and they are, as it were, half educated and reformed. So with men and women; remove the temptations around them, and place them in proper circumstances and under the right mental and moral influences, with high-minded heroes and heroines, and they

may and will more likely become complete physical, mental, and moral beings. This has been partially proved in the reformation of the inebriate. This was no doubt one of the designs of God when He took the Jews as his people, and separated them from the corrupt heathen people and nations around them; lest these might pervert their religion, or turn them aside from serving the true God of nature and revelation.

CHAPTER IV.

THE RESULTS OF ITS FORMATION.

We will look at the results which we may naturally expect to attain, in an economical point of view, in the formation of such a town. In the economies of individuals, families, and communities, as well as nations, much wealth is attained. This is strikingly seen in contrast with the economies of separate families in the present township system.

Now four hundred families, in their disunited condition, if farming families, need four hundred separate farms all fenced or walled in. Each family would require on an average at least fifty acres of land, at the average price of thirty dollars per acre, when cleared, which would amount, in sum-total for all the families, to six hundred thousand dollars. Then they must have four hundred separate inconvenient houses, built after every ignorant man's idea of comfort and beauty. A respectable cottage for a small family would cost at least six hun-

dred dollars. This would amount in all to two hundred and forty thousand dollars. Four hundred barns, at an average of two hundred dollars each, would be eighty thousand dollars. Four hundred teams, at two hundred each, eighty thousand dollars. Four hundred plows, at ten dollars each, four thousand dollars. Farming tools, say fifty dollars to each family, twenty thousand dollars. Furniture, for the family, two hundred dollars each, eighty thousand dollars. Sheds and other out-buildings, sixty dollars each, twenty-four thousand dollars. Four hundred wells, at thirty dollars each, twelve thousand dollars. Horse and buggy, at three hundred dollars each family, one hundred and twenty thousand dollars. These sums added together, with the interest for one year, in round numbers, amount to over one million one hundred and fifty thousand dollars. We have not reckoned the time and expense of keeping these separate houses, barns, sheds, fences, tools, and furniture in repair every year, which we will leave the reader to estimate at his leisure.

It needs no great calculation to show that such a united town could buy land in large quantities or tracts, or abandoned farms, and

erect a grand united edifice or block of houses, — and small cottages, if needed, for those who are so unsocial, unwise, not to say selfish, as families, that they cannot live with their own brothers and sisters of humanity, — of the most durable materials, with every comfort and convenience; as for instance, having pure running water conveyed to every apartment required, and gas-lights; while the whole building or block could be heated by steam or a common furnace, as our large public buildings and hotels are warmed. The most industrious, educated, and refined families could be accommodated with all things needed and agreeable, and with a house or apartments suited to their wants, means, or tastes, with far less number of buildings, and at a very economical cost, as the least calculation will show. Great sums will be saved to the inhabitants in buying their building materials at wholesale and in large quantities, as there need not be more than one third as many houses as at present. Nor would there be three or four families of mechanics thrust into an old two-story house by a selfish landlord, at a rent to each family sufficient to pay for itself in two or three years, and without any modern conveniences.

Consider the city of New York in this respect. It is said, that "There are 115,989 families, and only 39,552 buildings used as dwellings. The average number of families to a house is three families of fifteen persons. But this statement does not by any means show the crowded condition of the city. Sixteen thousand families occupy a whole house each, and seven thousand other dwellings have but two families each, leaving about sixteen thousand houses to accommodate upwards of eighty-five thousand families — an average of over five families, or twenty-six persons to a house. In some quarters this density of population becomes absolutely sickening to contemplate, the extremes being twenty-nine houses, with an aggregate population of five thousand four hundred and forty-eight souls, or one hundred and eighty-seven persons to each house. Though only half the building lots in the city are yet covered, the increase of population far exceeds the rapidity of construction, and consequently the overcrowding grows worse and worse every day."

With such a horrible state of things in our towns and cities, is there not need enough of model towns, where the dwellings shall be built to bless the people, and not to make money

for landlords; and where the mountains, hills, and valleys of the country shall invite the people to life, health, and prosperity?

How few, comparatively, would be needed of storehouses, barns, teams, and wagons. Of wagons, a few would do all the hauling necessary to be done, as a wooden railroad track could easily be made to all the fields, barns, stores, and warehouses, and houses where the products and merchandise would be wanted, and these things easily delivered, instead of being scattered over the country in small quantities, at every farm-house, family, and store in the township. Thus a great amount of time and labor would be saved for more productive and useful employments. And then the inhabitants would have time and opportunity to develop their powers of mind and soul, or to gain that intellectual and moral wealth which is now so much neglected and unprovided for the people; and thus model physical, intellectual, and moral persons would be produced which would astonish the world, as all the moral machinery would tend to accomplish these desirable results.

We do not doubt that by wise management one third, if not one half, of the one million one hundred and fifty thousand dollars, or an equiva-

lent amount of labor and money which is expended by the present organization, or rather disorganization, could be saved to the inhabitants. Besides, hundreds and thousands of dollars, in a series of years, would be saved, which are now paid to merchants, lawyers, and speculators. This is one of the important reasons why the great organized industrial corporations and manufactories become so wealthy in so short a time; and also the organized towns of the Shakers and Rappites; it is because of the economies of organized industry, and not so much from any superior intellectual or moral influence or principle they contain, although these may greatly assist in the unity of purpose of the community, and are very desirable to be attained in a township. And one of the reasons why many industrial, benevolent enterprises fail is, that they do not observe the economies, nor produce the wealth which they spend, by a system of industry; though there are some town-farms and almshouses and hospitals that are self-supporting.

By a model town, as it increases in wealth, manufacturing its own woolens and cottons and other useful goods, over-production would be avoided. And the present woolen and cot-

ton factory system would be so adapted to the inhabitants as not to oppress them, and have all or most of the profits go to enrich a few unknown stockholders, who may be perfectly indifferent to the social, physical, intellectual, or moral condition of the inhabitants, if good rich dividends are made on their stocks.

From the industries and economies of such a town, the inhabitants would be able to do much for the benevolent and religious enterprises of the age. Missionaries could be sustained by them in this and heathen lands, and Bibles and tracts scattered over the land and world. This would depend on an increase in intelligence, wealth, and religion. While they could, by their abundant means, send their sons and daughters to colleges and seminaries out of town and to other countries, if they wished a higher education, or did not desire to have a college or university in their own township. This would also in a measure depend on the wealth and number of the inhabitants. Or with their means they might take shares in founding or starting other model towns, which would soon become self-sustaining, and thus aid in filling the land and world with model organized towns and cities, and bless down-trodden,

oppressed humanity with an abundant increase of the amount of social, physical, intellectual, and moral happiness, by this true combination and concentration of the power and means to produce it.

Another result of great importance will be the amount saved in the domestic department, as, for instance, in cooking. How few know how to cook even plain bread in our towns; yet there are some few in every town which excel in this department, and their friends and neighbors, and the community, acknowledge it as far as they are known. The plainest article they make most inviting and nutritious. Now, in four hundred families there is required four hundred cooks to do the cooking; while in the model cooking department of the model town, forty or less experienced, refined, well informed, scientific model cooks —with modern machinery and conveniences — could do all the cooking needed, and not be obliged to go to France or England for a professor, unless the town wish to introduce something new, which they may think higher than Yankees have attained to. These few cooks would save the time and labor of hundreds of over-burdened mothers, daughters, and other females, who are wasting their

lives in merely providing for the physical appetite, in a round of drudgery, in dirty, little, inconvenient kitchens, subject to the caprice of their lords and mistresses, and many wasting their fine faculties of body and mind in domestic ill-paid servitude. But this, you observe, is avoided in such a town, for this class of forty cooks would not feel that they were working merely for their lords and mistresses, and the poor wages and the living they receive, but for the good of the inhabitants of the town of which they form a part, — the good of all, and the slavish fear of none; nor would they be in fear of losing their daily wages and daily bread. Besides, this employment will be made honorable, attractive, and well paid.

This class will be composed of those who choose the business from natural talent, while additions and changes will be made at such times as may be required. No one will be allowed to do service in this important class who has not served a regular course in this particular branch of domestic economy, or art or science of cooking, as it may become in time, when chemistry shall have developed itself in this useful department of industry, which conduces so much to the health and vigor of fami-

lies and individuals, and the physical happiness of society; so that this class need not fear to set their superior cooking before angels, as the wife of the "father of the faithful" did her warm cakes, and her "tender and good" veal.

This department will receive the attention of the most learned, as the laws of life and health demand. The conscience of the strictest Grahamite, or the lover of "every creature of God" — but not of man — will not be infringed upon, nor his pecuniary rights endangered, as board will be charged according to its cost of production and what a person consumes. So that a person could live on boiled or uncooked wheat if he chose, as we knew a member of the Massachusetts legislature to do; and he walked from Boston to the Baltimore Convention, and nominated Polk and Dallas on the strength of it, we suppose!

But mark this! We expect that all will live in harmony with the grand objects of the model town; that all shall be citizens as well as producers, whose industry shall go to enrich the town, and thus themselves, and not merely to increase the gains of capitalists and corporations; that the inhabitants shall enjoy a youth of physical, mental, and moral training, a man-

hood of temperate and reasonable toil, and an old age of independence, comfort, and substantial happiness, as far as mortals possibly can; with the blessing of God on their lawful and honest labors, instead of having life, early and late, consumed in a desperate struggle against poverty and wretchedness, with neither time nor courage for recreation or improvement.

This is the idea that we wish to have fully understood to be the foundation of this model town enterprise — that all will live up to the light or knowledge they have in respect to their eating and drinking. And if the Grahamite thinks he has the most light, let it shine, by his influence, precept, and example; and if the lover of the good things of this life thinks he has the most light, let him show it, in the fields of usefulness and enterprise in the town; and if they can in this way, and by reason and argument, convert the other, do it; but not by hard words and names, or by violence, for we are non-resistants in this particular. So in other respects to enlighten the public. And if this does not suit, let them form a town on their own views. Yes, let there be a rumsellers' and drunkards' model town, — a hell of brutal passions; or a temperate model town, — a heaven of harmony and love.

In this domestic department much machinery could be used to great economy and advantage, by means of steam or other powers, for washing, ironing, and cooking purposes, and thus a vast amount of time and labor would be saved, which a separate household could not obtain or use for want of capital to purchase. But we need not enlarge on the benefits to be derived from the united coöperation of all the families, or the burdens to be lifted from the shoulders of individuals and families, by machinery used in this department. But at present, by their excessive toil, many are throwing away their lives, with comparatively little benefit to themselves, their families, or the community.

That such machinery can be used, we point you to the large hotels, and manufactories of bread, and large laundries of our cities, where it is used in their work with such success. Yes, model bread, butter, and cheese factories would be formed; after which so far from eating such bread, butter, and cheese as is now generally used, the town would be in rebellion at once, for continuance in office of such bread, butter, and cheese-makers. No, none but the best would be endured; none but the best would the model town expect of her learned sons and daughters!

A further result will be, the time and money saved by having different occupations which those who chose could work at within doors, in comfortable buildings, much of which is lost on account of the inclemency of the seasons, or means or materials to do the work.

How great also the saving of time and expense which are now lost by men and women providing for their petty household affairs; as what they shall eat, drink, and wear, or buy or sell, or how to make a living and prosper in the world, and educate their children, and provide for their settlement in life.

There will be such a complete system in all the industries and operations of the town, that there need be nothing lost by the conflict of individual or separate interests or labors.

Children will be trained to habits of industry from their earliest years, and thus the expenses of their education will be saved; as, for instance, by the minute and attractive labors of such a model industrial town in the agricultural and manufacturing departments, which could be provided for them as their strength and capacity will allow; so that they may earn their own subsistence from their own native soil, while they are receiving a more thorough physical, mental,

and moral education; and not left as at present to run in the fields, roads, and streets in idleness, to learn all the evil ways of other idle children, whose parents are ignorant and too poor to keep them employed in attractive studies, amusements, and labors.

There will be saved the great burden of taxation, which in our towns weighs so heavily on the middle and industrial classes and individuals, with the widows and orphans, who with the strictest economy can but just make their homes comfortable, and save them from the land-sharks and Pharisees of society. These heavy taxes, — town, state, and national, — which now each separate family has to provide for, on account of reckless party legislation, will in a great measure be lightened and saved to them, without their vexations and litigations.

The fees of lawyers, and usury of money lenders will be avoided; as the town grows in knowledge and wealth, these classes, the product of the present trading system, can be dispensed with, not that they may not be useful at present, but the advanced state of the town will do away with these and other non-productive classes. There will be no need of lawyers, for the reason that the few and simple rules and

regulations of the different departments of the town, in the common understanding of the people, will be so clearly seen that they will not need them to explain the technicalities and changing laws of politicians and the State; or to argue before a court the numerous claims of separate families and individuals in lands, deeds, bonds, debts, speculations, and quarrels, and other things too numerous to mention, which grow out of the present separate and antagonistic state of families and individuals. But if there should be any misunderstandings among the people, they could be easily adjusted by being left to disinterested and intelligent individuals of the class to which the parties belong, whose decisions can be final, or to the general council of the town, as may be thought best.

But let this suffice under this head of the natural economical results that may be expected, as most people of common intelligence will acknowledge there are great amounts saved by the coöperation and unity of individual interests and wisdom. For "united we stand, and divided we fall," is as true in town industries as other important concerns.

But men are so selfish, say some, that they

cannot agree to increase their mental, moral, and material wealth and true prosperity, on the principle of coöperation and united interest. Have not they been acting on this principle in their public and private concerns? Have not railroads, bridges, turnpikes, colleges, meeting and school houses, hotels, and manufactories, been built by shares and stocks, and been successful, in spite of the selfishness and even the dishonesty of men? Most assuredly it is so; we see it done in Massachusetts and other States. And cannot a much superior object be accomplished by carrying it out in a model town?

But does any one advise that, because "all seek their own," it is best for every family and man to look out for themselves in such a manner as to add land to land, and field to field, that they may be alone in the earth? And make their houses their castles, and erect walls around them, and remember every man is selfish, and have no confidence in humanity? And if you want to deal with a man let it be at arm's length, or at the cannon's mouth, or rather at the muzzle of a revolver? This may do for a slave-holding society; for, recollect, you say you are to "look on every man as your enemy in business;" for there is no friend-

ship in trade; for he wants your money and possessions! If this is so, ye men of business, look to yourselves and families! And build your castles strong, and keep them well manned; and if a man wishes your money look daggers at him, even if you owe him for his daily toil! And then shall we live in brotherly love, and reform men, and bring them back to the feudal state. And it may be we shall be able in time to reform so far as "the natural or savage state of society." If this is not far enough, reform them back to the lately discovered original monkey state of man. A picture of each of these states might here be inserted, for fear the reader might not get the true idea!

Now, we seriously think, if we may use the expression, this is reforming society backward, or in a retrograde manner, which will cause it to fall, perish, and become extinct to all purposes of good to man.

No! those who believe that the human race originated from "man-apes," are not fit subjects to organize and carry out the plan of the model town! For what a catastrophe would that be in such a progressive town to have its inhabitants suddenly return to the original state of their forefathers, the monkey tribe! What a

chattering and scattering of the inhabitants if this should happen to it,—to those who have just common understanding and reason enough to believe that this was their original state! What terrible disorganizing results would follow; for to believe such a thing is dangerous, as mind has great power over matter and especially over the bodies of men! Well may the inhabitants of a town put up the Episcopal petition: "Good Lord deliver us." We must then believe the true origin of man from father Adam and mother Eve, if we would be just to ourselves and honor our father and mother, and expect to advance in the highest degree the prosperity of a model town.

CHAPTER V.

ITS MORAL TENDENCY.

In the light of the common understanding of man, we believe in his free agency; that he can be naturally wise and honest enough to choose, when he takes the whole plan of this town in view, as having the very best moral tendency of any system of industry devised or discovered. It has been clearly demonstrated in our country that man has the ability for self-government; and that he can regulate in such a town his material interests, as well as his religious, in a different state of society, we may without the illusion of hope, expect to be fully accomplished. We therefore think as a town thus conforms to the natural laws of society, mind, and matter, that its moral tendency cannot but be beneficial in every respect.

But man, because of his ignorance and separate condition, is very strongly tempted to become selfish, and give way to temptations to sin and crime in many instances; as, mostly,

when he wants the common necessaries and comforts of life, which the industrial town we are considering could easily guarantee to him if he will be honest and industrious. And he will not be obliged to go from within its borders to dwell with dogs and sorcerers, and other kindred spirits, who would seek a living without any useful employment. Yes, all will see that industry so inviting, and a living so sure tends to the virtue and happiness of all, while idleness tends to the temporal and moral ruin of the individual and the whole community. For who does not know that the great industrial and moral enterprises of the age — as railroads, manufactories, Bible, missionary, and other benevolent and literary societies — are carried on by the principle of unity of effort in a common cause, and by that love to unite to carry on works for the public good, and receive the public approbation, which is natural to all men. We therefore think the moral tendency will be to attract men, women, and children to do good for the sake of the public, as well as their own individual interest. And then "aimless women," will find their true employment. We do not expect to do wholly away with selfishness, but to encourage self-love and self-esteem

by example, and hedge it in from many of its external outbreakings, in such a manner as to prevent it sweeping away all that is fair, beautiful, and lovely in society and in the town, and overcome it in a great measure by love, good works, precept, and example; while its wickedness will be more clearly seen, as a dense black cloud rising to enshroud the heavens in a clear day, hindering the pleasures and pursuits of the community.

Its moral tendency will be beneficial, because it delegates civil power to all the people so directly, in the regulation of their material as well as their religious interests. But that, because this power has been or may be abused, it therefore has an immoral tendency, we hold cannot be proved, unless we deny man's capability for self-government. It is not man's civil or religious freedom that is sin, but the abuse of it.

The moral good or evil tendency of this system of industry in a town, as explained, will depend in a great measure on the virtue and intelligence of the citizens, especially its leading men of position and influence, — for such there must be in all prosperous places and communities. And this brings us to the question, whether there is virtue and intelligence enough

to carry out this town reform. We do not say every person should be perfectly holy; but has a person common intelligence, honesty, and morality enough to unite with a community from choice and love to carry out this great reform? Are there families enough who desire and are capable of self-government, according to the principles of a true republic, to accomplish this good work? This is for every individual and family to decide for themselves. Upon intelligent republican principles can such a model town be founded and be successful, and on no other do we advocate this reform. On its general political and social questions, each individual of proper age and intelligence will be allowed to vote. On its particular branches of industry, each town will lay down its own rules for its different classes, allowing the majority to rule. If it has an ignorant majority, it may have ignorant rules; if a wise majority, wise and useful rules, and be successful in their application. If any object to these just republican principles, they can withdraw from the town and form themselves into a monarchical society or town, or resolve themselves into a selfish, separate condition, or into the half-civilized or savage state. Therefore as the in-

habitants of a town are educated, or as they are enlightened in manners, morals, and religion, in intelligence and virtue, so will the rules or laws they make be good or evil in themselves and in their application. Thus it is in a republican form of government: thus will it be in all popular forms of government.

Its moral tendency will be to do away with all secret societies, as the Masons, Odd Fellows, and other like social societies, whose professed fundamental principles are, *First*, help when out of employment; *Second*, pecuniary aid when sick; *Third*, help to widows and orphans, or children of deceased members. These they guarantee to each member and his family, which the heart of man responds to as being needed, just, and reasonable, and what every community ought to guarantee to all its members as having added more or less to its prosperity by their industry. But these objects are not accomplished in any great degree by the public, except in a very partial and degrading manner. For this reason these secret societies have been formed, but only in large towns and villages, and with but partial results. These benevolent works the model town would insure in their most efficient form and their

highest extent to its industrious inhabitants, and this in broad daylight, without the partiality of a secret society, so that the town would become a life, health, labor, and home insurance company.

In forming such a town the tendency will be to attain the highest social, intellectual, and religious state of society attainable on earth, even an Eden of material as well as moral happiness. The right and means to labor will be secured, and thus the tendency to lie, cheat, and steal to make a living, will be avoided, as there will be provided an abundance of attractive labor, at fair wages and at just equivalents, and ready pay in the town. So that all the necessaries and comforts of life can be obtained at a little expense, for almost all the common provisions would be raised in the township. We once lived a few weeks in a partial enterprise of this kind of town reform. It was partial because it was without means, education, and religion to support it. And this was the price — when speculators and traders were not so plenty as now, or rather there were none in that town — for each separate dish in a large, pleasant, airy dining-hall: One cent for a plate of bread; one cent for a plate of butter, enough

for one individual; one half cent for one half of a pint of milk in a milk pitcher; one cent for four large peaches; one cent for two sugar-cakes; one cent and a half for a piece of cup-cake; beef and other meats, two cents a plate; one half cent for soup in a large soup plate; squash-pie, apple-pie, baked rice-pudding, one cent and a half per plate; one half cent for sauce for pudding; hominy, one half cent for a tea-saucer full; wet-toast, one cent and a half a plate; pears, two for a cent; three and a half cents for one half pound of white sugar. Now we think the moral tendency of such living is good for the body and the soul.

The temptation to cheat and steal, where labor can be had to earn means to pay for these things, must be small; and the inducement to wander away into selfish towns and cities, to be ground to powder for a mere living, must be much smaller, for either young or old. Then consider the weary and worn wives and mothers, who now come daily to our tables after cooking the meals of the family; and is not doing away of such incessant drudgery and toil, with pleasant cooks and waiters of your own friends and town, worth seeking and striving to obtain?

Its moral tendency will be to do away the many social and political evils which now curse society and the world, as unchastity, divorce, oppressions of different kinds, slavery, and intemperance, with individual, social, and state evils of injustice, which burden and afflict individuals, families, and towns in so trying a manner; and to clear away all town and family nuisances, which so often and so greatly conflict with the public health and happiness; and which the authorities could easily remedy, or in its construction prevent; for nothing of the kind would be allowed in a model town, as only when public opinion permits do they exist in the community.

The moral tendency will be to bring Christians more closely together, in their material interests; and make them more and more in practice brothers and sisters in the work of doing good, and that benevolence to each other which the gospel requires.

"Must I my brother keep,
And share his pains and toil,
And weep with those that weep
And smile with those that smile;
And act to each a brother's part,
And feel his sorrows in my heart?

"Must I his burden bear,
As though it were my own,
And do as I would care
Should to myself be done;
And faithful to his interests prove,
And as myself my neighbor love?'

Yes, this is what we must do in our temporal as well as our spiritual interests. This we know is a high intellectual and moral state to attain — a self-denial which is god-like. But with wise and devoted leaders, and a united people, these principles will be omnipotent for the success and prosperity of a model town.

One of the great reasons why associationists of the Fourierite stamp have failed in their enterprises is, they have not made religion — we mean true spiritual and evangelical religion — and thorough moral education the great objects. In their endeavors to advance man, they have overlooked religion and education, the two great pillars of society, which must be supported. Those dignitaries of the town which our puritan fathers held in honor, the minister and the teacher, must be honored and supported by the people in order to be permanently successful in a reform. The world is greatly indebted to Fourier and his friends for drawing its attention to an organized industry, and as far

as they announce the truth should adopt it; and —

> "Take the truth where'er it's found,
> On Christian or on heathen ground."

But when the advocates expect to advance so great and wonderful an industrial reform for mankind, without evangelical religion, which has made New England and her descendants what they now are in the United States, they reckon without their host, and fail. Such errorists must in a great measure fail, but yet the world should give them credit for what truth they have advocated for the united social and industrial prosperity of man. If they did not make the steamboat go but a few miles an hour, they should be honored for setting it afloat on a boisterous ocean.

It is then for moral and Christian men, who hold the evangelical principles of the Book of books, to unite as a sect of Christians, if they cannot give up the non-essential of religion, and be united on the fundamentals of the Bible, of repentance and faith, and love to God and love to man. If they cannot unite on these, let each sect unite their means, as families and as individuals, in their efforts to lead men aright and to advance true religion by this reform.

It is clear, we think, that more wealth can be produced by a model town than in any other way, and more can be given to charitable objects out of the town, without waiting for the rich to be converted, or the nominally Christian Church to give of their substance as God has prospered them. For as a general fact, the heathen cannot be converted without hearing the truth, or a missionary being sent to them, "For how can they hear without a preacher, or how can they preach except they be sent."

And here is an important fact which is often overlooked by the Christian: that money or wealth is as much needed to carry on the moral machinery of the Church — the Bible, Tract, Missionary, and other societies, — as the Spirit's influences to convert souls. Money or wealth is to the moral machinery of these societies what steam is to the natural machinery in the nature of things. Paul and the Apostles could not have gone through Judæa and preached, without the material wealth of the churches to support them, unless by a miracle; and miracles of that kind are not to be expected in this enlightened age, to introduce Christianity and advance its glories in the earth. Now, there is no sin in money or wealth, though if you should

hear how some good people, and even ministers, denounce it, you would think it a great evil in the world, and a desire for it, or its acquisition, a curse. No, money is not the root of all evil, as some would erroneously quote Scripture; but "the love of it is the root of all evil," or a selfish, avaricious devotion, or supreme love to it, is the root of a great many of the general evils that afflict society and the world.

The Bible informs us that, "The rich man's wealth is his strong city: the destruction of the poor is their poverty." Wealth is a blessing, a natural good, and naturally desired by all men; and poverty a natural evil, and shunned by all. Christians as well as others need to learn the nature, the production, consumption, and use of wealth, if they would be intelligently faithful in unrighteous mammon, or the unconsecrated wealth committed to them,— the true riches of righteousness,— and how adapted is the model town for this, where all are advancing the public as well as their own interests.

A further tendency will be to prevent men, women, and children becoming slaves to capital and machinery, which of necessity in the present state of society drives them to labor —and for masters, landlords, and proprietors,

who are so often ignorant, selfish, and hard-hearted — for a mere subsistence, from ten to fourteen hours per day, as is the case on our large farms, and in our towns, cities, and manufactories. It will prevent man from becoming a mere working animal, by being compelled to work so many hours to supply his mere physical necessities. It is not to be wondered at, that people flock to our large towns and cities, where capital and machinery are concentrated, where labor is better paid, not only in a money point of view, but socially, mentally, and morally, and labor made more attractive by the use of machinery. Yes, farmers and their sons are leaving their farms to go to the large town for its privileges to themselves and their families, their sons and daughters.

In Keene, N. H., many farmers from the towns around it, have left their farms to live in that town, and bought small houses or cottages, or rented them — and still there are not enough, — that they may enjoy the social, mental, industrial, and religious institutions of that beautiful town. Thus it is with many farmers and others who live near other large towns or cities: after getting a small income, their greatest ambition is to live in town like others, and enjoy their

advantages, and throw off the incessant hard toil and deprivations of their small farms and neighborhoods, and of their unsocial, selfish, separate, and comparatively lonely condition.

Man is a social as well as a working animal, and he loves to be among his fellows, and see, enjoy, and assist in the enterprises which are for the public good in a town. What natural pride is taken by the inhabitants of a place, in the enterprises of men of means; or, when the people generally of the town, by their votes, cause to be erected fine town and public school houses, and other public buildings. Who then can hinder, by any sermons, speeches, or newspaper articles, the springs among the hills from flowing to the quiet valleys of the town for comfort and peace? They will necessarily flow to the towns, — the ponds and lakes of beauty which adorn our States.

A model town will prevent the separation of families, relations, and friends, who are now often scattered over the wide world to obtain a living. Many die alone and unattended, in climates to which they are not adapted. But a model town, when it becomes overgrown in population, will form other towns, and like bees, swarm to inhabit other hives, and gather

the sweets of other fields, in united, social, industrial, mental, and moral labors. These could be formed into Christian model towns which could go north or south, east or west, or to heathen lands, with their improved condition and implements of industry, and sustain and enrich themselves and others. And each town would be as a city set on a hill, which could not be hid; and many of the heathen around them would behold their good works, and be influenced to practice them, and thus glorify their Father which is in Heaven. And they could more effectually teach the dark-minded heathen the employments and arts of civilized and advanced Christian refinement and life, and be pioneers and lights to the dark portions of the earth, which are now so filled with the habitations of cruelty, want, and distress, of oppression and wrong.

But they will not go as have the missionaries hitherto sent out to lands remote, though these have been so useful in scattering the good seed of the kingdom. We have had our hearts cheered by their successes; but they have gone, one man after another, or one man and his wife after another, to suffer and toil alone, to meet disease and the privations of missionary life,

uncheered by the society of kindred spirits and friends; and when they have died, the enterprise has been abandoned, or has had to wait until others were ready to take the field single-handed, and carry on the war with the dark enemies of light, commenced by the fallen heroes and heroines who have laid down their lives for the good of their fellow-men and the glory of God. But a model town would go as a colony, in companies, as an industrial and moral army, with such necessaries for their health, subsistence, and warfare, as would make them strong in their numbers, in their influence, in their union, and in their work.

We suggest a further very desirable moral tendency will be, to bring men, women, and children nearer in social ties, and under religious and evangelical influences, which tend to enlighten the mind and convert the heart. So that their distance and separation from others by idleness and want of employment would not be an excuse for committing sin and doing mischief, and following a course of outbreaking crimes against society and the community; besides, there will be the happiness arising from having something to do, for "constant employment is constant enjoyment," especially in right-

doing, and when voluntary and so attractive. This is the true democracy of living, of labor, and of promoting reform.

This town reform has a strong tendency to influence men to "love their neighbors as themselves," treating each other as brothers and sisters, not with the lip merely, but as daily exemplified in the active association of heads, hands, and hearts in all the intercourse and enterprises of the town.

The tendency would be to progressively educate all classes in intelligence and virtue, so that a council, chosen by the people of the town, would be able to regulate its manners, morals, and religion as fast as the advanced state of public opinion would admit, for "wisdom would be justified of her children" in this as in other towns, thus placing the responsibility more clearly on each and every one, and with such a weight as shall be heartfelt, but which now our citizens so generally overlook, being insensible to its importance. Thus each can see the influence he or she exerts on an associate for common weal or woe; and if the community as a community sow to the wind, they will reap the whirlwind; if they sow to temperance, virtue, and religion, they will directly reap its

rewards, in good counselors, good citizens, and a naturally good and religious and prosperous town.

It will have a tendency to prevent outbreaking selfishness and crime from ruining individuals and families. As the author or authors will soon be known and excluded from the town, as we have observed, if there is no prospect of their reformation, and if on the whole their influence is corrupting and ruinous, they will be paid their dues and suffered to depart into the wilderness to eat the husks of a selfish world, until they have learned wisdom by suffering, and are willing to reform, and come back to enjoy the festivity of the prodigal's board in the model town of virtue and goodness.

The tendency will naturally be to make all of one heart and mind; as it will be true in their material and mental as well as their religious interests, that where their treasures are, there their hearts will be also. For if they can agree by majorities as denominations or churches in their higher and more important spiritual or religious interests, how much more in their material interests, when they can clearly see this union to be founded on the laws of nature and mind, as its success is seen around them; and

that by denying themselves as wise men and women to promote the public good, is the way to become prosperous and happy in society and the place.

One moral tendency will be to strengthen the family relation, as the husband and wife will not be so dependent on each other's labor and means to live; or the wealth they have will not, in gaining or spending, in idleness or industry, cause so many individual and family quarrels and separations. Each has an opportunity to work for him or herself, and their children for themselves, without the excessive fear that each will bring the other to poverty and distress, to be candidates for an auction or the poor-house, friendless, homeless, and forsaken, a burden to themselves, and the town they happen to live in, as is so often the case with the ignorant, unfortunate, and industrious poor.

Nor will sons and daughters, brothers and sisters, be compelled to leave their homes and wander among strangers, to be their drudges and slaves; but they will live at home and be educated to pursue their own chosen business, cheerful and happy, in their own native town; to marry or not, as or whom they please, with-

out the anxious fear of want, distress, and trouble being their lot.

Another moral tendency will be, to educate children socially, physically, mentally, and morally in the way they should go, that when they become old they may not depart from it. Not only under the eyes of the parents, — as they are not obliged to be sent to the school and seminaries of strangers, — but also under the eyes of the community in which they dwell and of which they are to form in future so important a part, and which has an interest in their education, as their parents in a measure, if it would feel it; for from them come the numbers, strength, and prosperity of the town and the State. But they are too often left by parents to grow up in idleness, dissipation, and sin, for want of some of the correctives of life, profitable and attractive employments suited to their ages and tastes, and also on account of the poverty of their guardians. And when employment is provided, it is partial and monotonous, and at such extreme length as to become burdensome, painful, and disagreeable. And so poor are many parents that it is with difficulty they can provide for themselves food and raiment and a hired house, on account of the high prices of specu-

lators and landlords, and the disorganized state of industry and society. For this and other reasons these children cannot be placed under proper "tutors and governors appointed by the fathers," and thus be educated in many useful and agreeable studies and employments. It has been well observed and properly desired, by an experienced teacher in the mental and moral education of children, when he said that "If all the children of the city of New York could be placed in the asylums of that city, they would be better physically, mentally, and morally educated than in private families." The truth is, that many parents send their children, after they arrive at the age of twelve years, to a boarding-school or seminary, to be educated in manners, morals, and religion. And they cannot do any better as things are at present; and the family has become a mere resting place for idle young men and women, waiting for some business to come to them or for an offer of marriage or settlement in life. Many of them would like some business, but where can it be found? There is a chance, it may be, that some ignorant speculator or boss has obtained capital and started a small manufactory, who would employ a few in the town at his small

wages, and his long hours and days. We have known some young ladies to work in such, at thirty and forty cents per day only, — this is all they could earn!

Now many of the benevolent institutions and asylums of our large towns and cities educate and train material for self-reliant and self-made men and women, who take a leading place in society and the community wherever they reside. And we think that many country youths would there be better trained and educated than in their poor, neglected homes, where the parents are too poor or selfish to give them reward or encouragement for their industry, and consequently they become profane young rowdies; and when such leave their homes, they go to the large towns and cities, and join themselves to their fellows, — ignorant, idle rowdies; and one great reason is the want of employment, or proper reward for their labors, and encouragement in the spare, desert country.

Now the different trades and manufactories of the nation are becoming more united, and have a fellow-feeling for each other's success. And there are many divisions of parts, by science and machinery, so that the youth of both sexes can be employed on many things of use and profit,

which they could not do a number of years ago. So that in a model town, in the nature of the case, and for its own prosperity and preservation, the people would see that the youth had good and respectable employment and teachers, and a thorough education in the different departments of industry carried on in the town. Each trade might have a model town of its own pursuits, with their families, and work on their own land when their business is unprofitable. The town would make such arrangements, in the selection of teachers and professors, as would secure the highest proficiency in whatever branch of business or industry might be undertaken, which no separate family could possibly succeed in accomplishing.

In such a town the parents would be permitted to train their children in their houses, apartments, or families, if they wish. But a public nursery would be provided for them by the town, to relieve many a feeble, burdened mother; while generally the parents can have oversight, and can plainly see that education in the nursery is wisely conducted; that these plants will grow in health and vigor, and become fruitful trees of goodness for the family circle to which they belong, adding to it ornaments and graces which

the separate family circle cannot possibly attain; because of the many conveniences and capable nurses and teachers which would be provided to educate them in a physical, mental, and religious manner, which no private family, however wealthy, could so successfully perform. But, says one, "This invades the sanctity of the family." By no means; each parent will still have the oversight of their children, as is the case when sent to our public schools; and if they are abused they can be taken out to their own home, house, or apartment. But the general good of the children will not allow of this abuse. And as God's Word has predicted, "Knowledge shall increase," so it has, and will increase, and shed light on this as other objects of utility and reform. The parents will see that their child can be more completely cared for and educated in the public nursery, as a social and moral being, than at home, and, as numbers can be educated together and learn self-denial and benevolence, far better than by the separate family, with its selfish and spoiled pets, who are taught to live only for themselves and not for the public good. This is to be considered in training children, as well as mere selfish family considerations; for when society or the town is endangered by the false

and erroneous training of the children in the family, the authorities must step in to avert so great a public danger and peril, and demand that they should be as well educated in manners, morals, and religion as the generality of the children in the town, for its own security and public happiness, and for usefulness in the world. Children, then, are to be trained to do good in the world. And whether these lambs can best be trained in a separate family pasture only, is yet to be proved. A lamb will be a sheep when it becomes old, trained in whatever pasture; the question is, which is best for the public good, for the flock, the State, the nation, and the world? Says a learned Christian writer, "Nobleness commences when one arises above self and family, and looks abroad on the family of mankind; when he takes the attitude which in a man is essentially great; when he no longer feels around him the little necessities which compel, or the little pleasures that allure, and yet is able to contemplate men as a great brotherhood of immortals." This, we say, will cause us to feel the necessity of educating children, the whole of them, in the best way and in the highest degree. Before bringing our subject to a close, we will answer a few objections to the *model town.*

CHAPTER VI.

OBJECTIONS ANSWERED.

It is said that some such attempts have failed. This, in part, is true. There have been some, who, as Associationists, have followed Fourier, and have not laid the foundation of their town on evangelical education and religion; and have made material prosperity to overshadow, weigh down, and demolish the two great pillars of a town or society, *education* and *religion*, and and therefore have been unsuccessful.

We do not undervalue the attempts which these pioneers have made to advance the material good of man. But where evangelical religion and its institutions were so much overlooked and disregarded, Providence could not prosper those thus attempting to set aside Christian doctrine, laws, and government. Nor could intelligent Christian men and women look on with favor and a desire for their success. When they put education and religion, which should be first in society, the last, or make them of no account

in their organizations, and when they put aside the best political economy of the best and wisest book in the world, the Bible, we must expect such organizations to fail.

Another reason why some attempts have failed, is because they have attempted to do great things at once, and without corresponding means and capital to carry it on. Without men and means, any enterprise of this kind would fail. They have expected — those who have made the attempt at coöperative industry — the fruit before they have got the trees well planted and grown.

Let it be distinctly understood by those who believe, or have faith or confidence in the success of the model town we advocate, to relieve man from many of the social, physical, mental, and moral evils which he now suffers, that from the rough commencement to a complete model town, one need not expect there will be no self-denials or hardships to endure, for if he does, he will be greatly disappointed; there will be in its general details some failures; but as to its final success, if intelligently and patiently labored for, there need be little fear. Some town attempts will be gradual, and others will be completed in less time, according to the circum-

stances of the township in numbers, families, capital, and natural advantages. Who ever knew of a new colony or institution which did not have self-denials and hardships to endure for the great end to be accomplished? Did not the Pilgrim Fathers of New England, when they formed the model towns of their age, in the wilderness, among savages? But how much more convenient are the materials and machinery of the present, natural and moral, than what they were in that dark age, for building model towns! No, we must not expect a material and moral Eden until we have collected the materials for it, any more than we can expect a Solomon's temple to be built without collecting the materials and building it. That there are materials enough in the world to form a model town, which would be an Eden of material, mental, and moral harmony and happiness, in comparison with the best towns now built by capitalists and speculators, we firmly believe. But these materials, men, families, and means, it is for the people, with the blessing of God, to collect, and "arise and build." Do we expect musical harmony without using the different notes of the scale? Neither can we expect social and mental harmony without bringing together the different

notes of society in its material and industrial interests, according to the social scale which we have described, and which may be more fully found in the teachings of the philosophers of the science of wealth, mechanics, and the arts, in their present advanced state.

Another reason why the many particular attempts have failed is, because they permit selfish party and sectarian divisions to dissolve them. They too often confound the natural harmony of man's material interests, with the moral harmony of his spiritual interests. This is sufficient to break up the efficiency and prosperity of any town, society, church, state, or nation, when thus pursued. But is there any need of this being done? Cannot a number of families come together and form a town on these principles, and take the Bible as their guide in morals and religion? Cannot they agree in the fundamentals of religion — repentance, faith, and love to God and man — and carry out this material and industrial reform? This must be the first step agreed upon before undertaking so important a work as forming a model town; for it implies that the inhabitants are agreed on their system of education and religion, of whatever particular

party or sect they may be, at least the outward choice of all mature minds who would be successful in carrying forward the model coöperative industrial town reform with success. What say you, unionist in church and state?

We need not speak much of the common objection against the reforms of age, that "they are infidel," for such terms show either gross ignorance or prejudice, or a selfish or malignant spirit, very commonly used against all reforms and reformers, from Christ, the Prince and *Model Reformer*, to the reformers of the present time. And if He was called Beelzebub, the prince of devils, the same or similar language will be used against his followers, who follow in his footsteps by doing temporal and moral good to mankind.

Another objection is, that men are so selfish and sinful, — another name for selfishness, — that they cannot carry on their material interests in so near and close a relation of society as a model town presents. But has not this been the objection against almost every enterprise which has the good of man at heart? Have we to give up every work because sin manifests itself in the heart of man, and because he may abuse the good things which our societies and

towns have or may provide? Is this acting as our Father in heaven has set us an example? He has made a universe of intelligent beings, and has given them knowledge of a way to be happy. But He knew some would be selfish and sinful, and He knew in the nature of his mind and being what sin was, and what misery it would bring, and that it was as necessary in the universe as a fact,-as the science of numbers; for where there is no knowledge of sin, there is no knowledge of holiness. That this knowledge is necessary for a being to have any moral character at all, is as certain as that two and two make four. Blot out the knowledge of right and wrong, and you have no morals, piety, or holiness; indeed, it is the foundation of these. Shall there be no created universe or world because sin is in it? And shall we not be an organized society of human beings because they have a knowledge of sin and will be sinful? No, we must show our right actions and benevolence by forming model towns, and thus show that notwithstanding sin will be in the world and in men, yet we can prevent greater evils and sins by having these model towns than by not having them at all. As selfishness is the foundation of all sin, if we can form a town which prevents

in a great measure sin from doing the harm it now does, all will be gainers who carry out this wise and benevolent plan. For instance, if by such an organization we can save families, society, and the town from the frauds of speculators, manufacturers of shoddy, and the adulterations of a selfish trade and unlawful commerce, and encourage men to be industrious and unite their labor and means, to save their money, time, energies, and lives from unrequited toil to support these suckers or leeches of society, can there be any objections to this? Surely, to accomplish such an object should be the endeavor of every true man and woman.

CHAPTER VII.

CONCLUSION.

The cause then which we advocate and would urge on all is — *The systematic organization of industry in a Model Town.*

It is then for men of industry to organize themselves with their families in this manner, and insist, by their voice and vote, that each State shall, while aiding other institutions of instruction, philanthropy, and benevolence in society, aid also in forming model towns of industry; that the poor toiling men and women may no more be compelled to be slaves, and thrust with their families into small houses and apartments in villages, towns, and cities, by landlords and capitalists, to enrich themselves by their toil, without a spot of land on which to grow tree, fruit, shrub, or flower, to cheer and comfort them. Let them demand that model towns shall be organized and assisted; that model families may be raised, with their product, — model men, women, and children; and on the

lands of the town, — your town, — model cattle and sheep will be raised for your table; and model fields, gardens, grains, fruits, and flowers will bring forth their abundance for you; for from the soil of the township can these be produced, in the old as well as in the new States, since in the soil of both are the natural elements. There is waste of vegetable, animal, and liquid matter enough, when scientifically and systematically applied, to provide food and raiment for the inhabitants of every model town, and all may receive every needed good with the blessing of Heaven, that can make life desirable, and all universally contented, prosperous, and happy.

Now, one great reason why farming is not thus thoroughly performed is, the want of time, strength, capital, skill, labor, and machinery, all of which is organized and applied in the model town.

"All flesh is grass." Grass then must be had to produce "flesh," or mankind. Let every one see that he raise one spear where none grew before, to help, preserve, and raise mankind! From the soil mainly, then, by united, scientific labor in a model reformed town, can the inhabitants expect to be abundantly sustained and

supported. When this enterprise is successfully prosecuted and carried out —

> "Will earth's wild waste in verdure rise,
> And a young Eden bless our eyes."

Ye men and women of industry, here is your temporal salvation! Here is hope and a reward for all your toil and sacrifices! If you choose, and use these means, you may have these blessings. "If ye are willing and obedient, ye shall eat the good of the land," materially as well as religiously. We are "not to look on our own things" merely, which is natural and important, but to be unselfish and disinterestedly benevolent "by looking on the things of others," aiding others as well as ourselves, if we would succeed in benefiting our fellow men, our brethren of mankind, in this great, good, and noble work.

Ye legislators! turn your attention to this *town reform*, and not so much to State and national affairs, and laws and offices of trust, for if the individual, family, and town do not prosper, neither will the State or the nation.

If men and women of industry and of the common education of the North will take hold of this subject as they should, they will not only be the means, by their capital, labor, and

skill, of piercing Hoosac mountain by a tunnel to bring blessings to the State, but a mountain of difficulty will be pierced by these means, which will result in bringing unnumbered temporal and moral blessings to all individuals, families, and towns of the State and our common country, as we have described ; and therefore we earnestly commend this reform in the material interests of man to the public for their adoption, as neither opposed to reason, nature, or Scripture, and that it may bring man to the Eden of temporal prosperity and happiness, when "every man shall sit under his own vine and fig-tree, with none to molest or make him afraid." And when "men shall build houses and inhabit them, and shall plant vineyards and eat the fruit of them :" "they *shall not build and another inhabit ; they shall not plant and another eat ;* for as the days of a tree are the days of my people, and mine elect *shall long enjoy the work of their hands.*"

We believe that not one jot or tittle of God's word will fail; but in man's material as well as in his more glorious spiritual interests, it will be abundantly fulfilled. If not, why are there so many discoveries in nature and art? And are they not designed to bless all men? This the hearts of all earnestly desire, both the righteous

and the unrighteous. But in order to accomplish this, we must study the laws of nature and mind, and carry them out, and show our faith in them by our works; and we are to have confidence in our brother man, as in our Helper, God.

We say that it can be done. "*Yea*," — in a model town, — "*they shall eat and be satisfied, and praise the Lord.*" "*The wilderness, and the solitary place shall be glad for them*," — these brotherly and sisterly united workers, — "*and the desert shall rejoice and blossom as the rose.*" See also the thirty-sixth chapter of Ezekiel, for promises which may be fulfilled all over this dark, selfish, and sinful earth, respecting man's temporal as well as his spiritual interests.

Awake, then, ye men and women of industry and progress, and go unitedly to work in one of the greatest and noblest of reforms! For all things are ready and waiting for united heads, hearts, and hands to assist in bringing about a temporal Eden for earth, as well as hastening along a spiritual millennium. Prove your faith by your "good works;" let them glorify your "Father which is in heaven;" and then, when all are thus united through the world, His kingdom will surely come, and His will be done as it is done in heaven. Such a conformity to

social, mental, and moral law, as far as known, will bring peace, happiness, and prosperity to the abodes of all men.

But God will not bring about a temporal or spiritual kingdom without man's coöperation. Arouse yourselves then, ye Antinomians, for there is a great work of temporal and moral salvation to be performed in the world, and by every man uniting with his brother man! "The night is far spent, the day is at hand; let us therefore cast off the works of darkness," selfishness, and sin, "and put on the armor of light." The kingdom of love and good-will to man is within you; act it out and bring it to pass, that it may be seen on earth as a city set upon a hill.

Who then will lift up a standard for the people when the enemies of man — conscious or unconscious, enlightened or unenlightened, as landowners, landlords, speculators, tyrants, and oppressors — are flooding the fair heritage of earth, given to all men, as a desolating flood? Who will aid to build with united skill, capital, and labor these model towns, these cities of refuge, for the poor, down-trodden, hopeless, toiling masses? Who then will return to their father's and brethren's house, where there may be found bread enough and to spare? Who then will

answer to the cry of "No work! no work!" which comes so often from the cities, towns, villages, and institutions of our land, East and West, North and South? Who will respond to the cry which so often comes from this and other lands, "Starving! starving!"

Thank God there is a remedy; *bank or no bank! Corn laws or no corn laws!* It may be found in the united industry and provisions of a model town.

We then present it to men and women of all sects, names, and parties for their adoption. We commend it to the patriot, philanthropist, and Christian, believing it to be a reasonable, true, and just town reform well worthy of being carried out in society and the community, for the benefit of the poor, ignorant, and oppressed millions of earth; and we believe that it must and will, — to harmonize the material interests and industries of man with his brother, — finally succeed, prevail, and triumph.

We especially would commend this great and glorious cause to intelligent Christian men and women in our churches, and invite them to to be leaders of industry, and in forming these model towns whose homes shall be made types

of heavenly mansions, — such Christian towns as will be earthly types of "that city, whose walls are precious stones, whose gates are pearls, and the streets pure gold, as it were, transparent glass." That every model town shall be made from a cottage to a palace complete in everything which makes an intelligent, refined, and happy Christian society, of useful and industrious men and women. That a model town shall be formed which will far exceed the present organizations in order, harmony, beauty, and prosperity, as much as the most prosperous town now exceeds in intelligence, advancement, and progress the first town settlements of the Pilgrim Fathers of New England in the wilderness among savage men. That the institutions of education and religion may assist in leading and founding on a permanent basis the agricultural, manufacturing, and mechanical pursuits of a town; and that all the inhabitants may be so fed and clothed, and made prosperous and happy, that there be no complaining in its streets; but a town of cheerful and happy people, enjoying and luxuriating in every social, material, mental, and moral blessing to the degree that each person is capable as a physical,

industrial, and religious being; and that each may thus endeavor to bless mankind and honor God by loving his neighbor as himself, in faith, hope, and charity.